

The Brethren Evangelist,

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A. D. GNAGEY, : : Editor.

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THOSE TRACTS.

We have received sufficient encouragement to justify the publication of Brother Mackey's article, "Why I am a member of the Brethren Church," in tract form, and also one or two other tracts. We are pleased to find our people interested in this department of church work. The article by Brother Mackey will be ready within the next two weeks, printed in neat tract form and we trust will have a large sale, as it deserves to have. There are other tracts much needed at the present time, and it is our aim to push this work as rapidly as possible. Brother McFaden has charge of it, and his weekly articles in the EVANGELIST bearing on this branch of church work have been very suggestive, as well as helpful in more than one way. Brethren, do not think that we are devoting too much time or space to this work. We know the value of tracts when judiciously used. We have learned by experience and observation what a little tract may and often does accomplish, and it is this experience and observation that prompt us to urge this, what seems to us, practical church work. The price of Brother Mackey's tract will be announced later. Every family in the church should keep a supply of this and other tracts on hand for general distribution. They will do good. It is seed sowing that will develop into an abundant harvest over which you may rejoice. *Sow the seed. God will give the harvest.* Of late we have had numerous calls for the little four page tract entitled: Baptism—What is it? By the Editor. It gives a brief statement of the different modes of baptism now practiced, and by means of a diagram based on a Bible reading, shows at a glance which is the true baptism. An edition of 5000 of these tracts was sold in less than three months' time. A second edition will be printed sometime during this month. Brother McFaden's illustrated tract for children will also be printed soon, and perhaps Brother Moomaws' "Theology of the Communion Service." Will some brother prepare a good, brief, readable tract on Feet-washing?

IT WAS A GOOD SERMON.

Not unfrequently we hear people say when they leave the house of God, "we had a good sermon to-day." Now what do people, as a rule, intend by this statement? Do they mean that the preacher was eloquent, that he preached a flowery sermon, a well prepared discourse? Do they mean that the sermon was profound, entertaining, or instructive? Was it a good sermon because the preacher talked about the sins of the people who live beyond the mountains or across the sea? Was it good because it happened to strike at the sins of your neighbor, and did not disturb your conscience? Why was it a good sermon? What made it so? If it was a good sermon then it should help you in the way of life; it pointed out *your* faults, and taught you the way of the Lord more perfectly. If it was a good sermon then it should make you good if you are bad, and better if you are good.

What does it profit to hear a good sermon if the instructions of the preacher are not followed, and his warnings and admonitions go unheeded? Better not hear, than hear and not *do*. The man who went home from preaching services and smashed his false half-bushel, did not hear in vain. He heard a good sermon, and it did *him* good and his neighbor. If you have listened to a good sermon, you should be a better man or woman. If you are not, then you are self-condemned. The Sabbath service gives you an opportunity to gather inspiration; the songs, the prayers, the reading and preaching of the word—these lift us up and direct us to higher and purer living. The six other days of the week give an opportunity to appropriate the lessons and truths and inspiration of the Sabbath, and make them part of our very life and being. "Be ye doers of the word."

AN APOLOGY.

We feel that we owe the readers of the EVANGELIST an apology for the "make-up" of this issue. It is not generally known that the Editor of the Sunday-school quarterlies trims them, makes up the orders, packs and mails them. This requires time, and besides, is hard work. Why not get this work done? For the best reason in the world. It was in this very way that the Book and Tract committee made a financial success of the Sunday-school literature. We ask the indulgence of our readers. The rush is now over and we have time to devote to the paper as it requires.

The *Western Recorder*, a Methodist paper, gives the following ten good reasons why members of the church should take their church paper:

1. A man is not much of a Methodist who don't take his own paper.
2. He is not much of a Christian that has no taste for religious reading.
3. He is in an awkward position, if an official member of the church, and don't take the *Advocate*.
4. Every local Methodist does read the *Advocate*, because it is pleasurable and profitable, and very much edifying to all kinds of persons.
5. For the real intrinsic value of the *Advocate* compared to a secular paper. One is extensively diluted, and the other is concrete, sifted, selected.
6. We all want to know what is going on in the church; how the great Methodist family is behaving; what advances she is making; what victories; what going forth into the kingdom of darkness.
7. It will not corrupt the children as some papers do, nor estrange them from the church.
8. In the fifty two *Advocates* of a year, much valuable information is conveyed. *It will pay.*
9. It is setting a bad example for a Christian to take a paper of mixed morals, and refuse a first-rate, pure paper.
10. The *Advocate* makes a better church-member, because as a man readeth his newspaper, so is he.

We think these good, sound reasons, and submit them to our readers for consideration. What is true in this case, of a member of the Methodist church, is equally true of a member of the Brethren church. Apply the same reasons to the EVANGELIST and the Brethren church.

THE following from an *Exchange* deserves the consideration of all ministers: "For the last thirty years and more, perhaps, we have had in many of the leading pulpits of our land the gospel of gush. We have had ten thousand sermons, beautiful delineations of the glorious truth that "God is love," only here and there a feeble, unpopular and unheard voice reminding us that "God is just," terribly hates and terribly will punish sin. We have been treated to endless elegant and well-turned essays on the fatherhood of God, and the brotherhood of man; to very few stern, strenuous and thrilling announcements, persuading men 'by the terror of the Lord' of 'righteousness, temperance and judgment to come.' The moral health of the nation seems to be running down. It needs a strong tonic to bring it up, a good deal of that old Puritan iron in the blood, which made the fathers of the Republic strong, sterling, stalwart and God-fearing men they were."